

DV
4531
.H561

Weddell





The University of Chicago
Libraries



WHAT WILL YOU DO ABOUT IT?

A Guide to Action

Based on

"CHRISTIAN YOUTH IN ACTION"

•

FOR YOUNG PEOPLE

**By SUE WEDDELL and
FRANK W. HERRIOTT**



WHAT WILL YOU DO ABOUT IT?

A GUIDE TO ACTION

BASED ON
CHRISTIAN YOUTH IN ACTION

By SUE WEDDELL

Secretary, Department of Missionary Education
Reformed Church in America
Author of *Marching Thousands*

and FRANK W. HERRIOTT

Instructor, Department of Religious Education
and Psychology, Union Theological Seminary
Author of *Christian Youth in Action*

FRIENDSHIP PRESS
NEW YORK

BV4531
. H 561

~~BRH5~~
~~SH47W4~~



Printed in the United States of America

Div (Prac, Theol)

Per

1135664

chg

CONTENTS

LOOKING AHEAD	5
I. FIRST STEPS	8
II. DRAFTING THE BLUEPRINT	17
III. DETERMINING THE BUILDERS' QUALIFICATIONS	25
IV. BUILDING THE NEW CHURCH	40
V. AT WORK IN THE COMMUNITY	45
VI. BUILDING A NEW NATION	50
PLANNING YOUR PROGRAM OF ACTION	55
HELPFUL BOOKS AND OTHER MATERIALS	59

LOOKING AHEAD

This guide is planned to be of help to you if you are reading *Christian Youth in Action*¹ and if you wish to do something more than just read the book. You may be using the book as a basis for study in your young people's society or in a conference; or you may be taking it up personally. This guide will stimulate individual as well as group action. We are assuming here that the time you spend on the book will be but the beginning of a program of activity which will continue throughout the season and beyond.

This manual raises seriously the question that forms its title: "What will you do about it?" The outcome of the study should be definite plans for action. There are some things you can do alone, but if you will identify yourself with a group of like-minded young people you can get much further. As you read this book you will see more and more reasons for group study and action, and if your church or community has no society or fellowship of young people who are ready to tackle these important matters, perhaps you can form one and set out with the many thousands of Christian young people not only in America but in other lands, who are determined to help in building a new world.

¹ By Frank W. Herriott. Friendship Press, New York. Cloth, \$1; paper, 60 cents.

Build me a World,
Said God;
Not with a navy's strife,
Nor with a host in arms,
Compassing death, not life.
Build me a World, said God,
Out of man's fairest dreams;
Heaven must be its dome,
Lighted by prophet-gleams;
Justice shall be the stones
On which my World shall rise;
Truth and Love its arches,
Gripping my ageless skies.
Out of dreams, on earthy sod,
Build me a World,
Said God.

—Thomas Curtis Clark¹

If you have read the first chapter of *Christian Youth in Action*, you will realize that there is work to be done in building this new world and that many of your generation of young people are tired of being spectators only. They are responding eagerly to the high call, "Build me a world." They see clearly that our national life is far from perfection; that there is human suffering, both physical and spiritual; that the kingdom of God has not come.

And as you read of the needs that stand out in such striking fashion, you cannot help sensing the power of united action and the value of the leadership and opportunities for service which the Christian church offers. The inquiry you are now undertaking is to determine what share you and your church are to have in this Christian youth movement.

In the six sessions which follow you will find questions to be answered out of your own experience as well as from

¹From "Build Me a House." Quoted from the *Christian Century* by permission of the author.

the facts given in the book. You will find suggestions for outlining your study and for planning your program of action. The significance of your contribution to that program will be based upon the earnestness of your desire to make a difference in the life of your community and your nation and will further depend upon the skill with which you translate that idealism into something which you can and will do!

You will find, as you read *Christian Youth in Action*, that the aspects of national life selected for study are those stressed in the statement of the Christian Youth Council of North America. We are suggesting that you consider six of these areas of need, drawing information both from the book and from your personal knowledge and observation. You will need to cover these areas rather rapidly, setting aside for further study certain questions upon which none of you has information, but attempting at the very beginning of your study to outline vividly your own bird's-eye view of the local and national scene. Read pages 1-4¹ before you turn your spotlight on these special areas.

¹ All page and chapter numbers, unless otherwise indicated, refer to *Christian Youth in Action*.

I. FIRST STEPS

I. TURNING THE SPOTLIGHT ON AMERICA

1. *Unemployment*

Is there unemployment in your community? What is the total number of unemployed given for your city, town, or county? Has the number of persons on relief been increasing or decreasing since 1933? Are many young people out of work? Is it very difficult for high school or college graduates to find positions?

As you attempt to answer such questions as these about the unemployment situation in this country, you will find help on pages 6-8, 18. These facts were recently published: Of the graduating class of Columbia University of 1934, one-fourth were able to find work. The New York State Employment Bureau reported in April, 1935, that they were receiving applications each month from 8000 young people between 17 and 20 years of age. Of this number, they were able to place one in eight.

2. *Poverty and wealth*

Suppose you had become acquainted with a visitor from a foreign land, and he began to wax enthusiastic about America. "In my country," he said, "we are very poor, but here, ah, here, it is a land of plenty—everyone is rich. Is it not so? I read an address of one of your great men, written in 1928, in which he said that at last poverty had been banished from America. Tell me, is it true?" How would

you reply? Would you disagree with the statement of conditions in 1928? What facts could you give to support your statements? How would you define poverty? How many American families would you rank as rich? How many as poor? Among what groups might poverty be found?

3. *Inadequate education*

"America—the land of opportunity."

"Youth are denied the chance to prepare for a life work."

How can you explain the difference in these points of view? Which statement is true? Is it true that the son of the lowliest family in the land might become president? Could such a boy secure the necessary education? Under what circumstances would he find it difficult? Are there any inequalities of educational opportunity in your community? If so, in what respects?

4. *Racial and class prejudice*

In nearly every community there are families who differ in racial background or who belong to different social classes. Is the statement "Hatreds of race and nation and class divide us" (page 19) true in your community? List specific descriptions of the ways in which the different groups treat one another in your own town. As you do this, try to decide whether or not the particular action you have listed indicates hatred or friendliness.

Such statements as the following may appear in your list:

Real estate agents of one race refuse to sell or rent property to members of another in one section of town (or throughout the community).

Members of certain national groups are never invited to join the clubs organized by high school students.

There are young people's organizations made up of a number of different racial and national groups.

The members of some of the churches object to the admission of individuals of other races into their membership.

The members of one racial group frequently invite their friends of another race to their homes.

The schools in certain sections of town are closed to some groups.

5. *War spirit*

What is our nation's official attitude toward war? Can you find evidence to support each of the following statements?

- (a) We renounce war.
- (b) We are preparing for war.
- (c) We require our young men to train for war.
- (d) A patriotic citizen must condemn war as an instrument of national policy.
- (e) We will admit no person as a citizen who refuses to fight in a war.

Read pages 23-27. Why do people favor preparation for war? What reasons did the Senate investigation of the munitions industry suggest? Does this industry affect many people? Is such an investigation important? Why?

6. *Spiritual hunger and need*

There are some who feel that the deepest need of our nation and its citizens today is a spiritual need; that we should put first in our thinking "the kingdom of God and his righteousness." We look to the church as our strongest aid in filling this hunger and need for spiritual power. Where the hunger still exists, the church has proved inadequate, either because it has been unable to extend its services to all of our people or because its program and work have lost vitality and power for the present day.

How real are these needs which are spoken of as spiritual or religious? Look over the statements that follow, keep-

FIRST STEPS

11

ing in mind this question: What things are essential for anyone who is to live a strong and abundant Christian life? Check in the first column the items which you feel represent universal needs. Some of the statements may not represent your personal feelings, although you may recognize their general value. Check in the second column those items for which you personally feel a need.

	<i>Essential for "the abundant life"</i>	<i>I feel the need of</i>
Guidance in discovering the meaning of life.	_____	_____
Ability to be an influence for good in the community	_____	_____
Power to go through with what is felt to be right.	_____	_____
Opportunity to study and understand the Bible.	_____	_____
Inner strength to face a dark and unpromising future with courage.	_____	_____
Opportunity and encouragement to make a public commitment to Christ and his way of life.	_____	_____
Fellowship and social life of a church group, such as the young people's society.	_____	_____
Opportunity for meeting with others for worship.	_____	_____

Would stronger churches provide what is needed? Why or why not?

II. WHY SHOULD YOU DO ANYTHING ABOUT IT?

You have been turning the spotlight on America and six great areas of need that exist in our nation. Now it would be interesting to turn the spotlight on yourself for a mo-

ment and ask, "Why should I do anything about it?" Such a question may not come up in your group, but there are young people in the world who can look at such a picture of suffering and unhappiness as you have been considering and say, at least by their actions, "Well, *I* should worry! That's *their* hard luck."

But thousands of young people are taking hold of these problems with intense earnestness and with all the intelligence and zeal they possess. Why are they doing it? Why should anybody tackle difficult problems like these? Listen in on a group who are trying to analyze their motives and tell why they are at work so enthusiastically. You may add other statements as you think through this question. Which of the reasons given do you think are strong ones and which are weak? Which do not appeal to you at all? Which are unworthy of a Christian? Why do you think so?

"I just can't help it. Something pulls on me so hard when I see people suffering and beaten in life that I—well, I just have to try to do something about it, that's all."

"Unless things are changed, the hopes and dreams of my generation can never come true; the whole future is black. That's why I am at work."

"I can just imagine how much finer life will be for hundreds of families if we can put through the plans we have. It gives me a thrill to think about it."

"This is the first time I ever did anything that really mattered. Believe me, this is no 'busy work' for the primary department. This is a man's job!"

"My crowd are all doing this sort of thing now. It seems to be the proper thing to do. Anyway, I have a good time being with the gang, and some of the things they do are very interesting."

"I can see myself moving right along into the bread line or the squad of cannon fodder for the next war. I'm not going to give up without a struggle."

"I have a strong sense of fellowship with Christ as I work for a

Christian nation. Somehow, his presence is very real to me in all of this. I am drawn to do it by my love for him and we are working at it together."

As you are thinking about reasons for trying to build a new world, may we suggest that you keep in mind several things about people. Thoughtful students of human nature tell us that each of us has some very deep and powerful desires or impulses which affect all that we do. A list of such "basic drives" might include:

The desire for physical comfort.

The desire for success or achievement.

The desire for new experience and adventure.

The desire to be recognized and approved by those whom we admire, and to be accepted into their group life.

The desire for personal friendship and love.

The desire to relieve suffering and to bring happiness.

The difference in people seems to be a difference in the way they satisfy these deep longings. That is, it is not a question of "thrills or no thrills," nor of seeking deep satisfactions or giving them up, but rather of what we shall do to get our thrills and our satisfactions.

The fact is, it is possible for the Christian activities of young people today to bring more adventure and more genuine satisfaction than any others that may be offered. Have you had the opportunity to get hold of an important job and do something about it, as did the groups described in *Christian Youth in Action*? What was your experience? Those young people tell us that we have been all wrong in the notion that religion was something dull and uninteresting—that it repressed all of our desires and impulses. They report the deepest and most thrilling sort of satisfaction. They were called to face the world and tackle the job—heads high and unashamed!

III. WORSHIP

Do you remember some of the stories about that first group of Christian young people—the apostles of Christ—who went out, filled with love and admiration for him, *to change the world*? Read the book of *Acts* again (especially such sections as 4:1-13; 13:44-52; 14:19-22 and 16:16-24) and you will feel a new kinship with those early followers who set out on a mission exactly like yours, in a world that was full of cramping traditions, class and race spirit, poverty, inequality and suffering. The difficulties they met, the ostracism, the persecutions and obstacles thrown in their way were no more serious than those which you may have to meet. For you see they were upsetting things. They had set out to rebuild the world after the pattern set for them by their Friend and Master, Jesus Christ. “They are upsetting our world,” the people cried. And as these young Christians traveled about from place to place in the ancient world a warning was sent out to the different communities in these expressive words: “These that have turned the world upside down have come hither also.”

And as you set out on your task of building a new world you may have to turn the world upside down in many places because you will find it wrong side up, as did Christ’s earlier followers, and you will want to right it, for his sake.

We thank thee, O God, for exalted visions of the eternal destiny of man, and for all the dreams of a divine society on earth, foretold by seers throughout the centuries, and proclaimed by Jesus in the glad tidings of the kingdom of God.

Help us in the spirit of our Lord’s Prayer to build the kind of world which will tend to make men good. As we press toward thy kingdom, grant us the boldness of the early Christians of whom it was

said that they turned the world upside down. Keep us from hurt surprise at enmity and opposition in church and state.

Gladden now our eyes, we beseech thee, O God, with a nearer vision of that perfect day when none shall hurt nor destroy in all thy holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea.

In the name of Jesus Christ, our Lord, Amen.¹

IV. PREPARING TO DRAFT THE BLUEPRINT

You and your group have decided that you wish to be more than spectators in this tremendous drama in which we are involved. Do you have any idea what kind of world you want? What will your new world look like?

We are suggesting that your next step be that of drafting the blueprint of the new world as completely as you can, even though you realize that it is but a first brief sketch of the structure as you would like to see it.

Drafting the blueprint will be done in the second session, but there is important preparation to be made. Allow plenty of time, at the end of this first session, for organizing into six groups for the purpose of considering the six areas already discussed. Each group will have a short meeting immediately for the purpose of making plans. In this planning period in each of the six groups, there should be specific assignment of responsibility to individuals for gathering material for the next session. Suggestions for such assignments are made below and valuable resource material on the six topics will be found on pages 6-32.

V. YOUR NEXT STEPS

1. Read Chapter One.
2. Clip newspaper items dealing with any of the areas

¹From "Prayers for Self and Society." By James Myers. Quoted by permission of the Association Press, New York.

which you have been considering or any efforts being made to better conditions. What seem to be the objectives of those making the proposals?

3. Read Chapter Four and be ready to bring statements on your area that have been made by other youth groups.

4. Read Bellamy's *Looking Backward*. This fascinating tale, even though written many years ago, shows remarkable insight into problems of human society.

5. Consult local leaders—lawyers, social workers, educators, local officials, ministers, the local editor. What are their objectives? What would they like to see happen? What kind of world do they think we would have if we could put all our intelligence to work with all the resources we have?

6. Talk over such questions at home. What really ought to happen? What would a sane Christian world look like? What differences would we see in our own country?

7. Make observation trips to any points where people are trying to do something to better conditions. What are they doing? What seems to be their objective? What do they have in mind as the final state of affairs if their efforts are successful?

8. Consult the statements of political parties, of organized social movements, of church assemblies. What is their picture of the new world? What do they promise or hope to accomplish?

9. Send for the material listed on pages 59-62 of this pamphlet which deals with the area in which you are especially interested. Read it in preparation for the next session and bring it with you for use in the discussion.

II. DRAFTING THE BLUEPRINT

In the previous session you found national needs in six areas: unemployment, poverty and wealth, inadequate education, race and class prejudice, the war spirit, and spiritual hunger and need. You also divided the group into sections to consider these areas separately. The separate groups may well spend this session in preparing the reports which they are to bring to the entire group in the third session. Allow plenty of time for this, as the effectiveness of any action you may plan to take will depend on your intelligent understanding of the situation.

Seek help for this session from the best leadership your church affords; there should be a qualified adult leader for each section. This is most important and is a real opportunity for many active laymen. They may serve as resource persons or as leaders who help you to bring together your findings. They will understand, of course, that they are your counselors and that they are not to do your work for you. Don't be afraid to ask them to work with you. They will welcome the chance. We all know this is a task for younger and older together.

Individuals in your sections have been at work since your last meeting gathering information and ideas from many sources. Now you begin formulating your report for your area—drafting your part of the blueprint—trying to agree as nearly as possible on the elements which you will put into your picture of the new world.

I. APPROACHING YOUR TASK

One of the thrilling things about your task is the realization that many thousands of young people throughout the country are uniting to tackle it. It will strengthen all the work you do as small groups if you begin by reading the Statement of Christian Conviction formulated by the delegates to the Christian Youth Council of North America in a recent conference. Read it through before you get at the task of formulating your report. (Page 95.)

II. FORMULATING YOUR REPORT

Your function as a small group is to summarize what your individual members bring in and state your conclusions as clearly and concisely as possible. In case the larger group should, in the next session, raise questions about your report, be sure to keep in readiness the material upon which you base your conclusions.

As you undertake the formulation of your report, keep these points in mind:

a. Approach your task by thinking in terms of the questions which your report should answer. What are you and others asking about the nature of a Christian society in the area which your group is studying? Make out a list of such questions for yourselves. Include the most penetrating inquiries which you feel a Christian should face. For instance, the group on Poverty and Wealth might ask, Should a person's income be based always on his ability to produce or should it be based on his need? Or the group on Race and Class Prejudice might raise the question, Should one think as highly of another country as he does of his own? In later paragraphs (pages 20-22 of this manual) questions are suggested for each area of your investigation. When you have

made your own list, turn to these pages and add any further questions which you think should be included. Then do your best to make your statement answer your whole list of questions.

b. Distinguish between objectives which are near at hand and those which are remote. Some of your statements will describe small sections of your larger plan—steps which lead to the accomplishment of the final objective. For instance, you may report that you wish to see nations decrease their armaments. Your reason for that may be that you feel it will lead to your larger goal of international good-will and peace.

c. Distinguish between facts and opinions. "There are 21,000,000 people on relief" is a statement of fact, which can be questioned and verified or refuted. "Capitalism is a doomed economic system" is a statement of opinion, and expresses one person's judgment. We make up our minds—that is, form our own opinions and judgments—by learning facts pertaining to the question and by considering the interpretations of facts and judgments based upon them by others whom we trust.

d. Take into account conflicting statements, both of fact and opinion, whenever you find them. Wherever possible, verify the facts by reference to an unquestioned authority. In comparing and giving weight to conflicting opinions consider (1) whether the person speaking or writing is well informed on the particular subject he is discussing; and (2) whether or not he is distinterested ("has no axe to grind").

e. Bring into the discussion actual statements which have been made by other youth groups on the various subjects. Many such statements will be found in Chapter Four.

III. QUESTIONS OTHER CHRISTIAN PEOPLE ARE ASKING

Regarding unemployment

Should everyone have a chance to work and be forced to work? How many hours a week should each citizen be required to work to be entitled to a decent living? 40 hours? 30 hours? Suppose that if each citizen did work 30 hours a week we would have more goods and services than we need—what then? Should we “make work” so that each person should continue to work his 30 hours? Should we discourage the invention and use of labor-saving machinery? What should our permanent policy be?

Regarding poverty and wealth

Why is any question raised concerning inequalities of wealth? Should a person be permitted to enjoy unmolested as large a fortune as he is able to amass? Is there anything wrong in large fortunes, provided their holders give liberally to the support of relief work for those who are in need? What are the advantages in the concentration of wealth in the hands of the few? What are the disadvantages? Should our plan be such that the income of a family is determined by the number of persons in it? Shall we plan to control the distribution of wealth by arbitrary legislation? Should we attack the problem in a more fundamental way? What suggestions seem to give promise of ultimate betterment? What is it we wish for people in this matter of wealth? Why should Christian people be concerned about it at all?

Regarding inadequate education

Which of the following elements will be present in the educational plans of the new nation?

College education for every young person at public expense.

Education for each individual which will fit him for better living in his own community.

High school and college education for those able to pay for it.

Educational opportunities during leisure time for adults as well as young people who do not go to college.

College education for those in the highest 20 per cent at high school.

Education adequate to develop to the fullest the individual powers of every person in the nation.

Regarding race and class prejudice

Should we look forward to the amalgamation of the races, so that eventually they will all be one? Should we encourage each racial and national group to point with pride to its particular achievements and contributions to civilization? How rapidly should legal and other discrimination against races be dropped in this country? Gradually? All at once? What considerations determine your answer? Just what should determine the granting of full privileges to any group of people? Is it true that all men are created equal? Should there be no distinctions made among social classes, races, or nationalities? What do you think of our present methods for determining distinctions among races? Among classes, such as "those who live beyond the railroad tracks"? What are the advantages and disadvantages of this method?

Regarding war spirit

Can we find an adequate substitute to offer to the masses of people in the place of war? What suggestions do you have? Will love of country, patriotism, and national pride disappear in the new world? What will be the significance of a national flag in a Christian world? Could we justify decreasing or prohibiting the manufacture of munitions if we were sure that it would throw thousands of men out of

work? Why are Christians, who exalt the idea of personal sacrifice for a great cause, opposed to war?

Regarding spiritual hunger and need

Should there be a church in every community? Should there be more than one? Would a single united Christian church serve our people better than several denominations? If in our new nation there is less of anxiety and distress, will the ministry of the church and religion be as badly needed? Just what should the church set itself to do for people in the average community? By what means will people best find spiritual strength?

IV. THE FORM OF YOUR REPORT

It will be well for each of the small sections to have the same general outline in mind as they prepare the report to be presented at the next meeting of the entire group. There is on pages 27-32 of this pamphlet a series of report blanks so that each of you may, in the third session, record the statements of all the sections and thus have a more adequate blueprint of the new world to which your group is committed.

On the opposite page is a suggested outline of headings under which the material you have gathered in your particular area may be presented.

V. WORSHIP

"You know how to decipher the look of earth and sky; how is it you cannot decipher the meaning of this era? And why do you not yourselves settle what is right?" *Luke 12:56-7 (Moffatt)*.

Facing the many important questions that are before you

OUTLINE FOR YOUR REPORT

1. OUR OBJECTIVE

(This is your part of the picture presented in general terms. What are the outstanding and essential elements which must be present in your particular area before you are willing to say "At this point the world is Christian"?)

2. STEPS TOWARD REALIZING THIS OBJECTIVE

(These will be the parts of your plan which represent your immediate goals. They may not be small in the sense that they will be easy to achieve, but they will probably show clearly just where you can take hold of the job.)

3. REASONS FOR RECOMMENDING THESE STEPS

(Here you may state briefly the connection which your group sensed between the near-by objectives and the ultimate one. Why do these paths lead necessarily toward the Christian society that you have in view?)

4. FACTS WHICH ALL SHOULD KNOW IN ORDER TO GRASP THE SIGNIFICANCE OF THE FOREGOING STATEMENTS

(Some of the sections may not wish to report anything under this heading, but others may feel that certain basic facts should be presented, in cases where the judgment of the section was strongly influenced by them.)

as a Christian you probably realize—as did the Methodist Youth Council in the reference given on page 94—that “these days call for such clear thinking as has not been done in generations.” You realize, too, that adequate action can only follow adequate thinking and that the great challenge to action today implies a willingness to give yourself wholly to a cause that calls for “stronger purpose, deeper insight and a more determined commitment of life.”

The need for “a new heart and a new mind” is felt by many young people who are tackling this job. A new world, they say, requires new persons.

I read
In a book
That a man called
Christ
Went about doing good.
It is very disconcerting
To me
That I am so easily
Satisfied
With just
Going about.

—George Small

Read *Luke 6:43-45*.

Lead me, yea, lead me deeper into life,
This suffering human life wherein thou liv'st
And breathe'st still, and hold'st thy way divine.
'Tis here, O pitying Christ, where thee I seek,
Here where the strife is fiercest, where the sun
Beats down upon the highway thronged with men,
And in the raging mart. Oh, deeper lead
My soul into the living world of souls
Where thou dost move.

—Richard Watson Gilder

III. DETERMINING THE BUILDERS' QUALIFICATIONS

The first business in this session is the presentation of reports. One member of each of the small sections has been designated to bring in the conclusions of the group.

You have gone through a period of investigation. You have read books and pamphlets and you have talked with people. And now you have formulated your findings to represent the best judgment of your section. Was it fun to do it? What did people say to you? You have doubtless discovered some very interesting differences of opinion. Did anybody tell you that it was no use discussing what the world should be like, since there is nothing we can do about it anyway? See if you have an answer for them at the end of this series of group meetings.

I. YOUR BLUEPRINT

And now the reports are to be made. As important as each one may seem to be, you will need to put a time limit on them, unless you wish to expand this series beyond the six sessions here outlined. For instance, if you have an hour for this meeting of your group, you had better limit each of the six reports to five minutes so that you will have plenty of time for the important next point, "Considering the Builders." As each is presented, a black-board should be used. Also each member will want to record the reports in the blank pages that follow so as to have the

complete blueprint as presented by each of your working committees.

There is no need to suggest that such a blueprint is not a completed picture which you will never alter. It is your present statement of objectives and you will work toward those objectives until you are convinced that some others are better. You may never change your general idea of the kind of world you want, but you will always welcome new light on the specific steps toward attaining it.

II. CONSIDERING THE BUILDERS

You have doubtless heard it said that the person who aims at nothing will hit just what he aims at. It is very important to do what you have just done—outline and describe as clearly as possible what you want. But it is obvious that seeing your objective clearly doesn't get you there! How do you proceed now?

We are suggesting that you consider the job in terms of what it requires of those who are to be effective in seeing it through. What are the qualifications for Christian world builders? What equipment will they need? What skills should they develop? What will determine the difference between a piece of work which is tremendously significant and one which doesn't really matter? How do we even begin to move from where we are now to where we wish to be? What are the conditions to be met if genuine progress is to be made?

Chapter Two gives many descriptions of work done by young people's groups. Consider as many of these activities as you find time for. Which of them seem to you to be especially effective? In which cases do the young people have the right to feel happy in the fact that they made a dif-

SUMMARY OF REPORT
IN THE AREA OF UNEMPLOYMENT

1. OUR OBJECTIVE:

2. STEPS TOWARD REALIZING THIS OBJECTIVE:

3. REASONS FOR RECOMMENDING THESE STEPS:

**4. FACTS WHICH WE SHOULD KNOW IN ORDER TO GRASP THE
SIGNIFICANCE OF THE FOREGOING STATEMENTS:**

SUMMARY OF REPORT
IN THE AREA OF POVERTY AND WEALTH

1. OUR OBJECTIVE:

2. STEPS TOWARD REALIZING THIS OBJECTIVE:

3. REASONS FOR RECOMMENDING THESE STEPS:

**4. FACTS WHICH WE SHOULD KNOW IN ORDER TO GRASP THE
SIGNIFICANCE OF THE FOREGOING STATEMENTS:**

**SUMMARY OF REPORT
IN THE AREA OF EDUCATION**

1. OUR OBJECTIVE:

2. STEPS TOWARD REALIZING THIS OBJECTIVE:

3. REASONS FOR RECOMMENDING THESE STEPS:

**4. FACTS WHICH WE SHOULD KNOW IN ORDER TO GRASP THE
SIGNIFICANCE OF THE FOREGOING STATEMENTS:**

SUMMARY OF REPORT
IN THE AREA OF RACE AND CLASS PREJUDICE

1. OUR OBJECTIVE:

2. STEPS TOWARD REALIZING THIS OBJECTIVE:

3. REASONS FOR RECOMMENDING THESE STEPS:

**4. FACTS WHICH WE SHOULD KNOW IN ORDER TO GRASP THE
SIGNIFICANCE OF THE FOREGOING STATEMENTS:**

SUMMARY OF REPORT
IN THE AREA OF THE WAR SPIRIT

1. OUR OBJECTIVE:

2. STEPS TOWARD REALIZING THIS OBJECTIVE:

3. REASONS FOR RECOMMENDING THESE STEPS:

**4. FACTS WHICH WE SHOULD KNOW IN ORDER TO GRASP THE
SIGNIFICANCE OF THE FOREGOING STATEMENTS:**

SUMMARY OF REPORT
IN THE AREA OF SPIRITUAL HUNGER AND NEED

1. OUR OBJECTIVE:

2. STEPS TOWARD REALIZING THIS OBJECTIVE:

3. REASONS FOR RECOMMENDING THESE STEPS:

**4. FACTS WHICH WE SHOULD KNOW IN ORDER TO GRASP THE
SIGNIFICANCE OF THE FOREGOING STATEMENTS:**

ference for good in their communities? As you look at these particular cases, try to determine why the work was effective. What conditions were met by the builders in those instances? Give a few minutes to the consideration of these questions and make a list of the qualifications possessed by those who did the work.

Next, look over the following suggestions and see if you wish to add to the list you have just made. If you care to do so, make a check in the squares provided to indicate the points at which you feel that you or your group ought to be stronger. Among other things, the Christian world builder must be:

- (1) *A person who cares about his fellow men* ☐

In this first qualification, we are concerned about what the person *is*—for we consider that to be of basic importance. That is, we are concerned as to whether or not Christian motives actually rule his life. Do the sufferings of people pull on him so strongly that he can never shrug his shoulders with indifference? Does he become unconcerned as soon as his own needs are met or is he determined to see life made joyous and abundant for everyone?

- (2) *A person whose religion is a live and growing force* ☐

The source of power for a victorious and dynamic spirit lies in a vital religion and a deepening religious experience. Persons would differ in the way they tell you of this experience. Some will describe an early training at home and in the church which developed and strengthened those highest God-given impulses within them. Some will tell of a single unforgettable experience when God seemed to lay his hand upon them. Still others will express their source

of power in terms of the soul-stirring challenge of Jesus and their sense of fellowship with him. Whether it be fostered by formal religious exercises or by the consciousness of fellowship with Jesus Christ in the midst of the details of daily life, builders of a new world need a religion which is for them a living reality.

- (3) *A person who is well informed as to present conditions and their probable causes* ☐

If one has never carefully examined the situation he is trying to remedy and has not studied the basic causes of the need he is trying to meet, it is quite possible that he is going through meaningless motions in the name of Christian service. No matter how complex the problem, we must keep plugging away at it until we begin to see its essential features. Information, knowledge, facts, all carefully gathered from reliable sources: the builder must have these and must learn how to find and interpret them.

- (4) *A person who is resourceful in finding solutions* ☐

New trails must be broken and new ways of conducting our affairs are required. But these can never be discovered by those who are helpless when they move outside the familiar patterns of the past. Christian builders must be resourceful. The development of such resourcefulness requires a knowledge of many suggested solutions. It requires careful analysis of suggestions to see how they might be adapted to the solution of the specific problem. The more you know about all sorts of proposals, and the more you have schooled yourself to reserve judgment on them until you have thoughtfully considered weak and strong points, the more effective you will be.

- (5) *A person who can work in an organized effort to reach a goal* ☐

Individuals standing alone have at times been powerful influences in the redemption of the world, but for most of us, in our complex civilization, some form of organized effort seems essential. Concerted effort to mobilize public sentiment; combined strength to support an important enterprise; the focussing of public opinion where new laws might help; and the maintenance of institutions which can relieve suffering over a prolonged period—these are evident demands for organization. The person who can relate his efforts to such organizations and can give his share of guidance and of cooperation in making and in carrying out plans will be of much greater value than one who waits for “them” to do it, or one who “will not play unless I’m the pitcher.”

- (6) *A person who is willing to experiment in his “own back yard”* ☐

The most difficult problems of building a new nation must be worked out in small groups who will actually “live as if the Kingdom were now here.” Why talk about the necessity for a cooperative society which would do away with special privileges if you have never settled the problem of what to do with special privileges when they are offered to you? Why talk of international peace if your own group holds grudges and tries to “get even”? The world is made up of nations, which are made up of many groups, which are made up of individuals. In the long run, a new world can be wrecked by the attitudes which those individuals actually practise. How about an experiment in Christian living among the individuals of one small group?

(7) *A person who knows the importance of details* ☐

In one community a youth council decided to follow up a district conference by establishing a news letter which would maintain the contact among the delegates at the conference. Others became so enthusiastic about the idea that a small newspaper was projected which would reach all of the young people of the churches. But the plan would not operate itself. The council had no money to engage someone to publish the paper. The young people had to do the detailed work of gathering and editing news, cutting stencils, running the mimeograph, stapling the sheets, and addressing the envelopes. The project is being successfully carried out, but only because of the dependability of those responsible for these specific items.

Think through any phase of your plan for building a new nation and see how many seemingly insignificant details are essential. How are these to be done? Who is to support such work? You may find your place in the scheme by taking care of just such small items efficiently and cheerfully—or in supporting someone who is doing it for you.

If one is only typing letters, does he have a right to say: "I am a builder of the new world"?

Summing up, then: the task of building a new world or a new nation demands people who not only desire one but have discovered the source of power to carry them through years of action to make their dreams come true; a thorough study of conditions; a knowledge of possible solutions and the ability to distinguish wisely among them; and skill, on the part of the builders, in organizing for action, in making careful plans, and in carrying out effectively the bit which lies directly within their power.

Look now at your entire list of qualifications demanded. Consider especially those items which you have checked. These will indicate where you need to begin in attempting to meet the requirements.

III. TRAINING AND EQUIPPING THE BUILDER

As you face these requirements and look about for guidance or inspiration or training that you may measure up to them, consider what the church has to offer in the way of leadership training. A list of opportunities is offered below. Look them over carefully. Which of them does your own church offer? Which might be added with the encouragement and assistance of your group? Check those of which you have taken advantage. Have you helped others to take advantage of them? Will you?

1. Summer conferences or institutes where this whole problem of building a new world is being faced.
2. Local young people's councils, county councils and conferences.
3. Coaching conferences where more experienced leaders give help on plans and methods.
4. Youth council meetings or conferences where discussion groups and panels of experienced leaders bring information and interpretation of facts.
5. Leadership training classes where the problems of the religious education of children are dealt with.
6. Work as pastor's aid, or apprenticeship for other responsible work in your church or church school.
7. Membership on church committees planning important enterprises.
8. Services of worship especially for young people, centering about your problems, ideals, and aspirations.
9. Teaching a class in your church school.
- 10.
- 11.
- 12.

What other help does your church give which might fit you to be a stronger builder? Could your own group program be enriched at these points? What might you do to make it more practically helpful and more genuinely inspirational as a training opportunity? Write down any additional ideas in the spaces provided and talk with your pastor about them.

IV. WORSHIP

In this session you have considered a series of proposals which take some of the vagueness out of this idea of building a new world. You can take a more intelligent look at what is involved. You can see the extent of the enterprise and can begin to estimate what it will cost. Is it worth the price? Are you willing to share in the cost? How much?

"Are ye able," said the Master, "to be crucified with me?"

"Yea," the sturdy dreamers answered, "to the death we follow thee."

"Lord, we are able." Our spirits are thine.

Re-mold them, make us, like thee, divine.

Thy guiding radiance above us shall be

A beacon to God, to love and loyalty. . . .

"Are ye able?" still the Master whispers down eternity,
And heroic spirits answer now, as then, in Galilee. . . .

—Earl Marlatt¹

"For which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it?" *Luke 14:28.*

"If any man would come after me, let him deny himself and take up his cross and follow me." *Matthew 16:24.*

Are we able to follow this road?

Give us resolute hearts, O God, that we may not flinch from any of the responsibilities of discipleship. From being over-borne by the

¹*New Hymnal for American Youth*, No. 205.

cry of the crowd or the influence of friends, good Lord, deliver us. Guard us from lowering our standards either from hope of gain or fear of loss. We would be humble and teachable, ready to learn truth from any source; but having learned it, we would be utterly loyal to it and ready to sacrifice if need be for it. Grant this, we ask, that we may be good followers of Him who was faithful in all things unto the end. Amen.¹

¹ From "Daily Devotions No. 4: The Valor of the Soul." By permission of the General Council of Congregational and Christian Churches, New York.

IV. BUILDING THE NEW CHURCH

You will notice that one council of young people expressed the belief that "it is through this very organization and institution of the church that social action leading to the building of a new world can best be promulgated" (page 127). We suggest that in this session you take a careful look at your own church. Do you believe the statement just quoted is a true one? Ask yourself where there is need for adjustment and improvement. What are the strong points in the work of your church? What opportunities lie before the church and what can you do about them?

I. WHAT DIFFICULTIES AND NEEDS DO YOU SEE?

Read the statements in the section which begins on page 27. Condense each paragraph into a phrase which gives the point of the criticism. For instance, the incident at the top of page 28 might indicate: "Limited conception of the church's task." What difficulties do the other statements present? Make a list, bringing all possible difficulties into the open.

Read the section on the church beginning at the bottom of page 125. If the criticisms given there seem valid, add them to your list.

With these criticisms and suggestions for improvement before you, read the first three pages of Chapter Six. Keeping that point of view in mind, consider your picture of the weak spots in the work of the church. Which of them

can you help to remove at once? Which of them can you help to remove as you come into greater responsibility? What will you do to strengthen the church at these points?

Read the section dealing with "One Requirement for a Strong Church," especially pages 150 to 155. Have any of these difficulties appeared in your work with the older people? How will these suggestions affect your plans as you join forces with the adult members of the church in strengthening the work?

II. HOW CAN THE CHURCH LEAD THE WAY?

Here is a very interesting definition of the church: "The church is a school for training Christians in the knowledge and service of God; and it is the means by which the Christ life is imparted to those who have it not." Does that describe your church? Read the answers given by the young people when they were asked: "What good is your church doing?" (Page 31.) What does your church do? Make a list of the activities your church carries on. You might add some which you think should be started. In each case, keep in mind the question: What contribution does this make to the building of a new world?

Here are some suggestions. You might take this list and check those activities that are carried on in your church. Then mark those you would like to have tried.

1. A vacation church school in which children learn to cooperate in playing and working together.
2. Sunday school classes, studying the life and teachings of Jesus.
3. A summer young people's institute, dealing with current social issues.
4. A parents' group, studying child nature and ways of developing the child's finest impulses and attitudes.
5. A community relief program.

WHAT WILL YOU DO ABOUT IT?

6. A series of community forums in which well-informed speakers discuss present-day problems.
7. Services of worship.
8. A series of meetings in which local candidates for office present their views and plans for community betterment.
9. Scout troops and other clubs for boys and girls.
10. A young people's society, where questions of religion and of building a new nation are discussed.
11. A "Cosmopolitan" or "International" club, in which people from all races and nationalities are welcome.
12. A committee to discover and report needs for volunteers to do odd jobs for the welfare agencies of the community.
13. Sunday school classes, considering the meaning of Christianity for life today.
14. Personal counseling by the minister.
15. A men's club where local and national issues are considered in the light of Christian ideals.
16. Socials and parties in which the responsibility for various phases of the work is divided among a number of people.
17. A program of service for the whole community.

Before finishing your list, read what several groups of young people did to strengthen the work of the local church (page 66).

Now analyze carefully the list you have just made. Which of these activities do you consider of the most importance? Why? Would you have the church take the lead in all these activities or are there other community agencies which might better undertake some of them? Why?

III. WHAT CAN YOU DO?

You have analyzed the work of the church into a number of specific activities. Will you now check the places where the young people share in the task? Where else might they share? If you study these activities closely, you will see that there are many jobs, big and little, to be done. Set down

these definite tasks under each activity, considering thoughtfully meanwhile what you and your group are going to offer to do. Consider also the points at which you will undertake to improve what you have already been doing.

Think of the many details involved in the work of a live church. For instance, you may have listed Sunday school classes. As you know, that means teachers, substitute and assistant teachers, secretaries, pianists, superintendents. A young people's institute means sending for literature about it, telling others about it, doing various things to raise money to help the delegates to go—and so on. You can break up each aspect of the program and find places where your enthusiasm and your dependable service would improve the quality of the work. Jot these points down in your list of activities for future reference. You might think that a parents' group would offer no opportunity for service by young people, but one church found that the only way its parents' group could function at all was through the cooperation of a group of high school girls who agreed to take their schoolbooks over and stay with the children in the various homes during the evening while the parents went to church.

It will be interesting at this point to read how one young people's group helped their church by issuing "The Challenge" (page 135).

IV. WORSHIP

"Who will lead the way?" is the query thrown out to the church today. It may be too much to hope that leaders of our economic life, who have played so long by the present rules and who have benefited so generously by its rewards, can see the fundamental changes that need to be made. But surely that is not too much to hope of students who have pledged loyalty to that lowly Nazarene who came to preach

glad tidings to the poor, that each one might have life and have it more abundantly. . . .

—*The Intercollegian*

Jesus's call it is that rings out to the Christian church. He calls youth and adults alike to continue that program of service which began many hundred years ago in Galilee. This is no new ideal! Building a new world is his program. It is a partnership. Remember this picture: "And at even, when the sun did set, they brought unto him all that were sick, and them that were possessed with demons. And all the city was gathered together at the door. And he healed them that were sick with divers diseases . . ." *Mark 1:32-34.*

"That night after the last little crippled girl had been taken home radiant from Peter's door yard, after the last sick man had been drawn to his feet, helped by those strong, steady hands of the young Carpenter, and had gone his way down the shadowy streets . . . as Jesus stood there wearily for a moment longer under the night stars, what was he thinking? Was he wishing that there might come a day when all the sick people of the world could be taken care of? Was he seeing a far-off future when men and women who are well would care about all those who are weak and poor and troubled? And a still farther day when sickness and poverty would be done away?"¹

What is your answer to this vision of the Master? Is his life truly "continued in you"?

Our Father, we pray for ourselves, that we may be more loyal followers of Jesus, eager to learn his mind for a new world; that we may have courage and daring—a spirit that is unafraid and dauntless; that we may have that close personal fellowship with him which will open up unimagined possibilities for service in our own lives. Amen.

¹ From *The Girls' Year Book*. Quoted by permission of the Womans Press, New York.

V. AT WORK IN THE COMMUNITY

If your church is alive, you are doing more than just keeping the program going within the organization. The experience of a church is often similar to that of the Dead Sea; when it gathers all that flows into it and uses it only to try to keep itself alive, it becomes dead.

The tendency to reach out beyond a narrow circle of personal interest has been a distinguishing mark of the Christian fellowship. It is sometimes called the missionary motive. In recent years this missionary purpose has broadened to include many aspects of modern life.

I. WHAT IS HOME MISSIONS?

Consider the statement of the task of home missions given on pages 158 and 159. How does this compare with your definition of the task of the local church? Would you say that the task of missions is the same as the task of the church? Where do you think they differ? When a community enterprise is too big for one church to do and many churches cooperate in doing it under a mission board, is it any less the task of the church?

II. LOOKING AT YOUR COMMUNITY

You might ask yourself this question: How would a Christian missionary go about his task in my neighborhood? If you look at your community from this point of view, you might find many new jobs to do. In Chapter Two there are over thirty reports of enterprises carried on in

many different communities. While you have already examined some of these, look at them again and at as many others as you have time for (pages 38-66). You might quickly assign these cases, one to each member; then allow five minutes for the group to read and call for very brief summaries. Space is provided on the opposite page for you to make a list of the different types of community activity that are suggested. Get them all down as you sketch these cases briefly. Then go back over the list, thinking especially in terms of your own city or town. What do they suggest for your work? Note particularly that some of them are relief cases made necessary by emergencies; in others more fundamental things are done to "make the Christmas basket unnecessary." What do you think of the relative value of these two kinds of service? Ask yourself if you would have handled each situation in the way it was handled.

Another line of questioning some of you may profitably follow is: Does your denomination carry on any home mission work in your city? Most of these cases in Chapter Two are stories of the outreach of the local church into its immediate neighborhood, the church itself providing the funds. But in some cases you may find that a mission board is maintaining an enterprise in your community. If so, do you know what is being done there? What relationship to it might you establish?

III. FACT-FINDING

By this time, and especially if you read carefully the section "Toward an Understanding of Our Community" (page 48), you will probably want to start out to do some real fact-finding in your own neighborhood. Certainly before you can plan any adequate program of community work

A LIST OF COMMUNITY ACTIVITIES

your first necessity will be to know the needs. You may decide to focus your activities at this point for several weeks. Or you may prefer to do it at the end of these sessions.¹

IV. WORSHIP

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them." *Matthew 7:12.*

Here is a supreme question for every Christian today, "Are we really willing to share?"

The real test of our discipleship will lie perhaps with our attitude toward economic habits. We have long accepted the special privilege which is enjoyed by those who have been favored with a plenty of this world's goods. We must now set ourselves to discover the basic principles of economic brotherhood. . . . Pioneers are needed. Everyone who can is obligated to find some means of sharing what he has with others less fortunate.²

I have a suit of new clothes in this happy new year;
Hot rice cake soup is excellent to my taste,
But when I think of the hungry people in this city,
I am ashamed of my fortune in the presence of God.

—*O-Shi-O, Japanese scholar, 18th century*

Teach us, good Lord, to serve thee as thou deservest; to give and not to count the cost; to fight and not to heed the wounds; to toil and not to seek for rest; to labor and not ask for any reward save that of knowing that we do thy will. Amen.—*Loyola.*

PREPARATION FOR THE NEXT SESSION

It is essential for the success of your next meeting that

¹Two very fine outlines for a community study are: (1) *Adventures in Building a Better World*, by Roy Burt, section "Knowing Your Community," and (2) *My Community and the Christian Ideal*, published by the International Council of Religious Education.

²From "Principles of Group Sharing," mimeographed material issued by the International Council of Religious Education, Chicago.

you make definite preparation in advance. You are ready now to consider the extension of your influence throughout the nation. This you may do in two ways: (1) by helping to meet the needs in other communities than your own; (2) by attacking national problems which affect all communities. To use your time most satisfactorily in your last session you should set two committees to work on these two fields.

Committee One. This committee should secure material from your home mission board, study it carefully and have facts ready to present in regard to the work of your church in the homeland. They may want to prepare a map indicating the location of your home mission work. They should prepare themselves to answer the questions that are brought out on page 51 of this pamphlet.

Committee Two. This committee should present suggestions for action in the field of national issues, drawing from the suggestions made in earlier sessions as well as from other literature. You will find stories from groups of young people who tried to come to grips with these problems in Chapters Four and Five of *Christian Youth in Action*.

You will find the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America has a pamphlet filled with ideas and suggestions, "What Your Church Can Do in Social Service and Industrial Relations." Order from the Council at 105 East 22nd Street, New York City. (5 cents)

Send for your denominational materials on war and on social issues and ask particularly for the latest news bulletins and pamphlets from the Joint Committee on the United Youth Program, which is sponsoring "Christian Youth Building a New World."

VI. BUILDING A NEW NATION

As we have already suggested there are two ways of making your influence felt over a wider area than your own community: by meeting specific needs in other communities and by attacking national problems.

I. SERVICE IN OTHER COMMUNITIES

There are needs in every community similar to those in yours, but not every community has the resources to meet its own needs. Those who have more than enough must find a way to share with those who have too little, whether in the way of trained leadership or in financial support. The Christian church has felt that part of her mission in America was to do just that thing. The home missions enterprise has the contacts with needy communities and the machinery of organization necessary for sending help to them. Whether you go yourselves or send a proxy, your home mission agency is the channel through which you can function to expand your program of service throughout the nation.

Chapter Three gives a series of stories of individuals and groups who have tried to meet needs of communities "farther afield." They are thrilling stories and the verdict in many cases where young people have undertaken to help in such enterprises, is, "More fun than we have ever had!" Here are some examples:

Service in Person

1. Harry volunteers for summer service at "The Gulf," page 73.
2. Working at the Friends' Service Camp, page 76.
3. Traveling about in a Peace Caravan, page 78.
4. Doing recreation work in a migrant center, page 80.
5. Becoming pastor's helper in a rural district, page 83.
6. Teaching in a vacation school in a needy community, page 84.
7. Joining a gospel team, page 86.

Service by Proxy

1. Meeting certain definite expenses of a missionary, page 87.
2. Giving intelligent thought to a special project—keeping it up to standard, page 88.
3. Cultivating the interest of a church for more support, page 89.
4. Being active in securing funds for important pieces of work, page 90.
5. Spreading enthusiasm about missions through giving plays, page 139.

After considering these cases, call for the report of Committee One on your denominational program in the homeland. In what places is your church at work? What do your representatives do there? Try to get a clear mental picture of each of those communities in which your denomination serves in your behalf. What do they need in order to work more effectively? Try to discover what service is most needed from your group either "in person" or "by proxy." Add to the list above and consider what you would like to do about it.

It is true that you have many calls upon your time and

money. Some people are saying there is so much real suffering and need in your own home town that you ought not to think of other communities. Will you think about this important question? Do all the people of your community feel the needs of other communities as keenly as do you who are within the churches? Would you be justified in putting first emphasis on helping "farther afield," assuming that local needs appeal to everyone and will be met more adequately than needs which cannot be seen close at hand? Would you carry this thought farther on beyond the boundaries of your nation? What is the Christian mission of the church? How far does it extend? Is there something in Christianity that makes it reach out? Did you ever hear it said that in practically every country where missions have become effective, Christians are engaged in missionary work? What does this indicate about Christianity? What is the difference between home and foreign missions?

II. DEALING WITH NATIONAL ISSUES

What guidance does your church offer in this matter of relating the efforts of local groups to national needs? Does your denomination have a Council for Social Action or a Department of Young People's Work which is ready with suggestions? What do you find on such subjects in the material offered to your young people's society? What suggestions do you get from the National Youth Council of North America?

Ask these and other questions of Committee Two.

In a group of thoughtful young people, the following outline of possible types of action was worked out. It will be suggestive to you. Under the different headings group the

definite actions as they are suggested and check those you would like to consider.

1. *Taking political action.* Organize support for or against important issues. (See page 65.) Vote intelligently.
2. *Influencing legislation.* Keep informed as to critical bills (anti-lynching, child labor, munitions, etc.) Write, telegraph, send petitions.
3. *Extending education.* Gather literature, organize forums, invite speakers, publish news sheets.
4. *Participating in demonstrations.* Public speeches, parades, demonstrations, pageants.
5. *Affiliating with agencies working for a better world.* Encourage and support causes you believe in; join agencies whose purposes you share; know their programs; contribute to and promote their work wherever possible.

What can you add to such a list? Are all of these types of action appropriate ones for Christian youth to adopt? What conditions would you insist upon before you would give personal support to a program of action? What goal does the Christian have in mind? What methods can he consistently use?

III. WORSHIP

"I can do all things through Christ who strengtheneth me." *Philippians* 4:13.

"Christian youth are specialists in the impossible!" said Dr. Harold Donnelly at a meeting of the group that is sponsoring the program, "Christian Youth Building a New World."

And then he read a clipping from the want ad columns of a New York daily. "Wanted: an ink-maker." The clipping gave concise qualifications for the job in age, ability, technique, experience, and ended with the sentence, "A man who believes that anything is possible." This ink manu-

facturer wanted one who knew all the tricks in the making of ink, but even more than this he wanted a man who would be willing to adventure with the impossible.

Such adventuring calls for a clear vision and a persevering power that surmounts all obstacles. Think again of that scene back in the days of Nehemiah: "Then said I unto them, ye see the distress that we are in, how Jerusalem lieth waste . . . And they said, Let us rise up and build. So they strengthened their hands for this good work." *Nehemiah 2:17, 18.*

Let us rise up and build! It is the rallying cry of Christian youth today.

Rise up, O men of God!
Have done with lesser things;
Give heart and mind and soul and strength
To serve the King of Kings.

Rise up, O men of God!
His kingdom tarries long;
Bring in the day of brotherhood,
And end the night of wrong.

—William P. Merrill

Our Father, those things that we believe in our hearts, and say with our lips, may we practice in our lives. Amen.

Note.—Before the close of this session we suggest that you appoint a special Planning Committee to draw up a tentative program of action, selected from the possible plans that you have outlined and recorded all through the course. Before the session breaks up take a minute to read the opening paragraphs on the next page and arrange for another "get-together," at which time you will hear the recommendations of the Planning Committee and adopt your program. Suggestions to guide this Planning Committee will be found on pages 55-57.

PLANNING YOUR PROGRAM OF ACTION

Don't forget! This is not the type of mission study course which you "finish" in six weeks. If you have been using this guide and the reading book in a Sunday school class or young people's society, you do not go out of this last meeting saying, "We've finished our missionary program for the year!" This series is simply to help you make program plans that have "meat" in them—that are thrilling because they are practicable forms of action that can mean something. You must put the power and resources of your own group behind the efforts to solve the problem of your generation—the problem of making Christian principles effective in the life of the nation. Your immediate question is: Where take hold? This series should have helped you to answer it.

SUGGESTIONS TO THE PLANNING COMMITTEE

Think over the areas in which cooperation is needed. In how many of them will you take hold? You have considered several possibilities:

- I. Strengthening the work of your local church.
- II. Finding and meeting local community needs.
- III. Strengthening the work of your denominational boards.
- IV. Meeting national issues and needs.

You will make plans to combine with your work in any of these areas your constant attention to two other activities:

1. Improving the quality of your opportunities for group

worship and for the deepening of personal religious life. In the midst of whatever enterprises you undertake, you have the opportunity for thoughtful appraisal of personal attitudes and their importance, for making your worship, your aspirations, and your personal dedication focus on the important tasks which you have undertaken.

2. Enlarging the group of young people who are *concerned*, *informed*, and *committed* to the task. Develop a worthy program of Christian service and then go ahead and promote it!

COMMITTEE ORGANIZATION

Remember you cannot do everything at once. Therefore, divide your effort in some effective way and set up committee organization. For instance:

1. You might plan a series of units of work, centering all your efforts on one at a time. One project on a local church need; one on community work; another on work with a denominational board; another on a national issue. You might arrange them in order on the calendar, leaving room to shift if one seems more important than another when you are ready for it. Separate committees might take charge of each of these four units and be responsible for details, such as gathering information to be presented, making detailed plans, engaging speakers, arranging trips, and the like.

2. You might plan a still more flexible program, with a program committee steering the process month by month. In this case, you would appoint your sub-committees to serve throughout the year and to report and ask for time with the group whenever there was immediate need. The denominational board might send a request for aid; or the pastor ask for help; or a critical community or national

issue arise, on which the group might exert influence. In such cases, the sub-committee would ask for the right of way in the program at that time.

3. You might prefer to organize committees around the nine areas suggested by the program of Christian Youth Building a New World:

- (a) Developing a Program of Personal Religious Living.
- (b) Helping Other Young People to Be Christians.
- (c) Assisting in Bringing about World Peace.
- (d) Working to Help Solve the Liquor Problem.
- (e) Helping Build a Christian Economic Order.
- (f) Providing a Constructive Use of Leisure Time.
- (g) Being Christian with Other Racial and Cultural Groups.
- (h) Preparing for Marriage and Home Life.
- (i) Developing a Christian Type of Patriotism.

4. You might try "contact committees" to keep in touch with groups and programs, needs to be met, suggestions for procedure in meeting them. For example, such committees might keep in contact with and bring in reports from the following:

- (a) Officials and other groups in your church.
- (b) Local community groups, such as a Youth Council, Council of Social Agencies, Ministers' Association, Neighborhood Association.
- (c) Your denominational headquarters.
- (d) County, state and national groups such as: Christian Youth Movement, County Youth Council, Peace Action group, and other national movements.

When you decide upon the form of organization which you wish to recommend to the group, your next step will be to go carefully through all suggestions for action made throughout the sessions and assign these activities to the different committees.

SUBMITTING YOUR PROGRAM OF ACTION

Give the entire group ample time to discuss and revise the plans suggested. Urge the adoption of a program worthy of your best efforts—yet not so ambitious that it cannot be carried out—a program the group *wants* to carry out and *can* carry out.

HELPFUL BOOKS AND OTHER MATERIALS

In order to find answers for the many questions that you will consider in this study, you will want to secure a number of carefully selected books and pamphlets. It will be well to have available from the first session such of the source materials from the following list as may bear upon the areas of interest that your group will emphasize.

THE REPORT AND FINDINGS OF THE CHRISTIAN YOUTH COUNCIL OF NORTH AMERICA gives the conclusions of the 1934 meeting of that body on World Peace, a Christian Economic Order, and Extending Friendship among the Races. International Council of Religious Education, 203 North Wabash Ave., Chicago, 25 cents.

From the same address you may also order the new materials that are being published frequently in connection with the program, Christian Youth Building a New World. Important basic pamphlets are: GENERAL GUIDE TO YOUTH ACTION, 25 cents; GROUP ACTION IN BUILDING A NEW WORLD, 15 cents.

In the report of the national meeting of Methodist youth entitled METHODIST YOUTH IN COUNCIL you will find not only the conclusions but the speeches and many of the discussions of that conference on Racial Discrimination, Peace and International Relations, Interracial Relations, Economic Considerations, Christian Missions, and The Devotional Life. National Council of Methodist Youth, 740 Rush St., Chicago, 50 cents. Another pamphlet useful for this study which may be secured from the Methodist Board of Education at the same address is ADVENTURES IN BUILDING A BETTER WORLD: A GUIDE TO CHRISTIAN SOCIAL THINKING AND ACTION, by Roy E. Burt, 25 cents.

An excellent book with material in several areas is WE ARE THE BUILDERS OF A NEW WORLD: A SUMMONS TO YOUTH, Harry H. Moore, editor. Association Press, New York, 1934, \$1.50. Among the helpful features of the book are Appendix B, "Contemporary Social Movements," with addresses of headquarters, and Appendix C, "Readable Books and Pamphlets."

The Friendship Press, publishers of *Christian Youth in Action*, offers many other books touching the areas you are studying. Some of them may be in your church library. Others may be purchased through your

denominational literature headquarters. We suggest especially: **BUILDERS OF A NEW WORLD**, by Robert M. Bartlett, 60 cents; **SO THIS IS MISSIONS!** by Harry Thomas Stock, 35 cents; **THE GHOST OF CAESAR WALKS: THE CONFLICT OF NATIONALISM AND WORLD CHRISTIANITY**, by Henry Smith Leiper, 35 cents.

The Federal Council of the Churches of Christ in America, 105 East 22nd St., New York, has several departments, all of which are glad to send information regarding the literature they publish. Those which have material of value to your groups are Department of Church and Social Service, Department of International Justice and Good Will, Department of Race Relations, and Department of Research and Education. Ask especially for the Social Creed of the Churches.

The young people's department of your denomination will provide you with valuable material on the work of your church. Write to the secretary of that department well in advance requesting this material and any other suggestions they may have for youth groups.

The following notes give suggestions for materials on particular areas.

Economic Questions

Three pamphlets intended to serve three age levels, all of which give good suggestions for your purpose, are: for the youngest group, **WHAT CAN WE DO ABOUT POVERTY AND WEALTH?** by Roland E. Wolseley and John Irwin, Methodist Book Concern, New York, 15 cents; for the high school group, **WHY ARE THERE RICH AND POOR?** by Abel J. Gregg, Association Press, New York, 25 cents; for the college group, **WHAT CAN WE DO ABOUT THE DEPRESSION?** by Owen M. Geer, Judson Press, Philadelphia, 25 cents.

The American Education Press, 580 Fifth Ave., New York City, or 40 South Third St., Columbus, Ohio, publishes the Modern Problems Series, unit study booklets which are "unbiased summaries of momentous unsolved questions." In the list are No. 3, **ECONOMIC PLANNING: CAN DEPRESSIONS BE ABOLISHED?** and No. 18, **MODERN ECONOMIC SYSTEMS: SOCIALISM, COMMUNISM, FASCISM, CAPITALISM**, 15 cents each.

Some interesting material may be obtained from the Northern States' Cooperative League, 2100 Washington Ave., No., Minneapolis, Minn. For instance, one leaflet answers the question which forms its title: **HOW DOES A CONSUMERS' COOPERATIVE DIFFER FROM AN ORDINARY BUSINESS?**

Suggestions for improvement which do not assume a radical change in our economic system may be found in two pamphlets which will be sent to you free upon request. Write to the Social Engineering Fund, Beggs Building, Columbus, Ohio, and ask for **LIVING TOGETHER IN A**

HELPFUL BOOKS AND OTHER MATERIALS 61

MACHINE CIVILIZATION and CONTRIBUTIONS TO A WAY OUT OF TODAY'S DEPRESSION, both by Samuel S. Wyer, a consulting engineer.

Other pamphlets which deal with economic questions are: TOWARD A NEW ECONOMIC SOCIETY: A PROGRAM FOR STUDENTS, by a commission headed by Francis A. Benson, published by Eddy and Page, 347 Madison Ave., New York City, 15 cents; and AMERICA'S ANSWER: CONSUMERS' COOPERATION, by E. R. Bowen, published by the Cooperative League, New York, 10 cents.

Four books which deal directly with your subject are: A NEW DEAL, by Stuart Chase, Macmillan Co., New York, \$2.00; THE ROAD AHEAD: A PRIMER OF CAPITALISM AND SOCIALISM, by Harry W. Laidler, Thomas Y. Crowell Co., New York, \$1.00; MUST THE NATION PLAN? by Benson Y. Landis, Association Press, \$1.25; ECONOMICS AND THE GOOD LIFE, by F. Ernest Johnson, Association Press, New York, \$1.00.

Many organizations work in this field and publish valuable educational material. Among them are: The League for Industrial Democracy, 112 East 19th St., New York; National Consumers' League, 156 Fifth Avenue, New York City; and the Youth Movement for World Recovery, 522 Seventeenth St., N.W., Washington, D. C., which also deals with the question of war and peace.

Race Relations

In addition to material from the general literature mentioned above and from the Federal Council of Churches, there is a pamphlet, TOWARD RACIAL UNDERSTANDING, by Lois B. Murphy, Methodist Book Concern, New York, 15 cents.

A new unit in the Youth Action Series is YOUTH ACTION IN BREAKING DOWN BARRIERS, International Council of Religious Education, Chicago, 15 cents.

The following two books will also be helpful: CHRISTIANITY AND THE RACE PROBLEM, by J. H. Oldham, Association Press, New York, \$1.25; and BLIND SPOTS, by Henry Smith Leiper, Friendship Press, New York, 60 cents.

World Peace

YOUTH ACTION IN BUILDING A WARLESS WORLD, International Council of Religious Education, Chicago, 15 cents, will be most helpful.

You will find good material in a pamphlet called TOWARD WORLD COMRADESHIP: A SOURCE BOOK ON SEVEN MAJOR PEACE PROBLEMS, by Alvin C. Goddard, Methodist Book Concern, New York, 30 cents. Another pamphlet by the same publishers is, PATRIOTISM, by Maude Gwinn, 15 cents.

Your best source of material in this field will be one or more of the many agencies dealing with this problem. Here are some you should know. Write to them.

National Council for Prevention of War, 532 Seventeenth St., N.W., Washington, D. C.

World Peace Foundation, 8 West 40th St., New York.

Committee on Militarism in Education, 2929 Broadway, New York.

World Peaceways, 103 Park Ave., New York.

Youth Movement for World Recovery, 532 Seventeenth St., N.W., Washington, D.C.

American League against War and Fascism, 112 East 19th St., New York.

Women's International League for Peace and Freedom, 1924 Chestnut St., Philadelphia.

Department of International Justice and Good Will, 105 East 22nd St., New York.

Personal Religious Life

YOUTH ACTION IN PERSONAL RELIGIOUS LIVING, International Council of Religious Education, Chicago, 15 cents, is a basic pamphlet. It also lists many other valuable resources in this field.

Other materials which will be especially helpful are:

Follow Me, a new monthly devotional magazine for young people, containing a message for each day on a Bible text. It may be secured from Westminster Press, Philadelphia, for 75 cents a year.

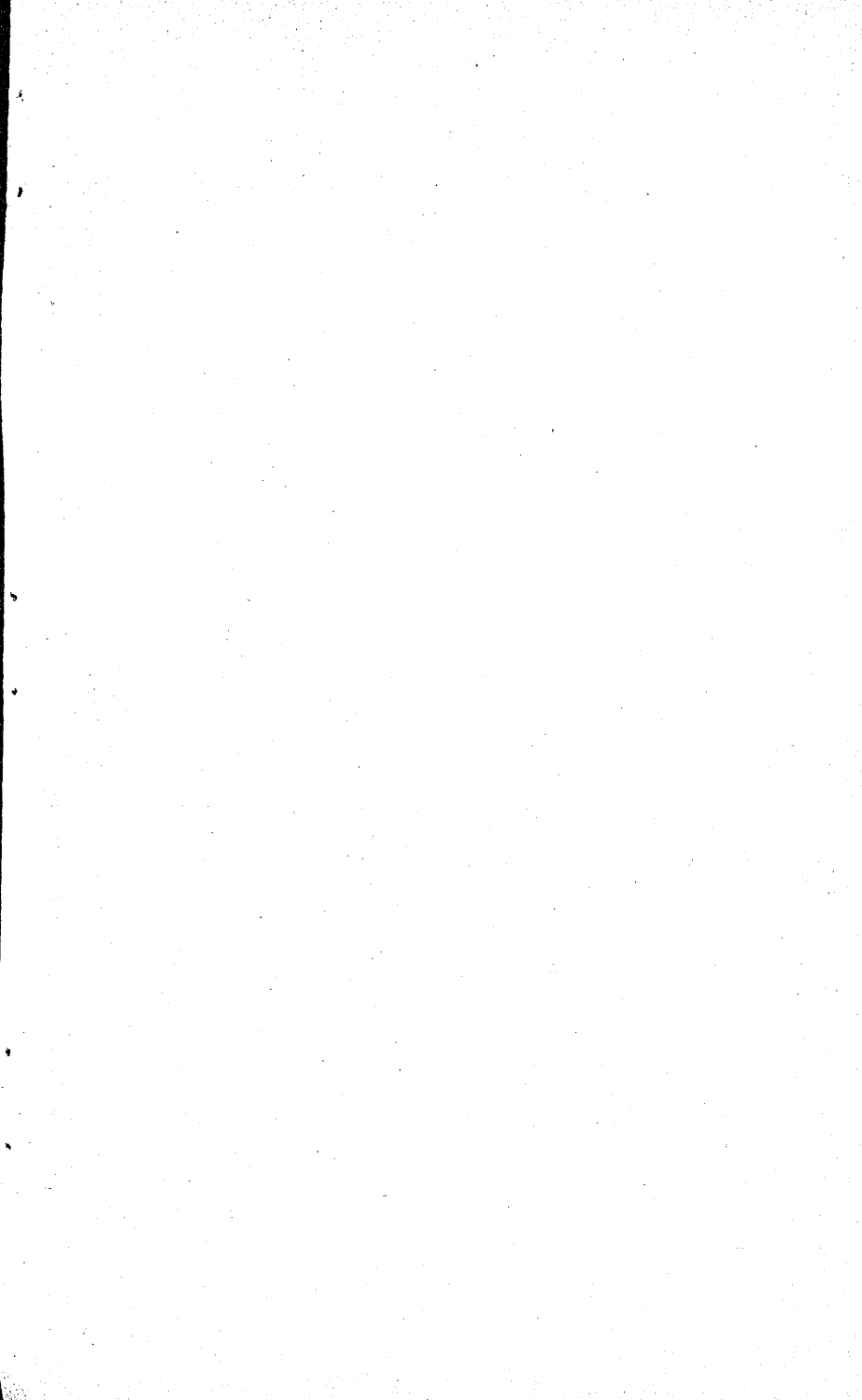
WHAT DOES IT MEAN TO BE A CHRISTIAN? Methodist Book Concern, New York, 15 cents.

WAYS OF PRAYING, by Muriel Lester, Cokesbury Press, Nashville, Tenn., 35 cents.

LIVING CREATIVELY, by Kirby Page, Farrar and Rinehart, New York, 1932, \$2.00.

LIVING TRIUMPHANTLY, by Kirby Page, Farrar and Rinehart, New York, 1934, \$2.00.

Ask your pastor for his copy of the HOME MISSIONS TODAY AND TOMORROW, by Hermann N. Morse, published by the Home Missions Council, 105 East 22nd St., New York, which is a survey of the spiritual as well as material needs of America.



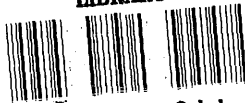
1135664

Weddell

What will you do about
it?

[illegible]

THE UNIVERSITY OF CHICAGO
LIBRARY



11 570 811

BV4531 1135664

.H561

SWIFT HALL LIBRARY